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FOR THE GOSPEL MESSENGER.

THE LORD'S SUPPER—ITS SOLEMN LESSONS.

By this ordinance, man is impressively taught, that he is a sinner in the sight of God. Conscience in the bosom of us all, the prevailing misery of human nature which we witness, and the holy Scriptures, in divers places, speak a language, on this subject, that cannot be misunderstood. But the *cross of Christ* speaks, if possible, still more plainly. If man had not sinned, no sacrifice to vindicate the divine justice would have been necessary. If he had not *grievously* offended his maker, a victim less exalted than the Son of God, would have sufficed. The remembrance of our *sins* is inseparable from the memory of our Lord's death. Oh, may we feel, as we are taught to say in the communion service, that the burden of them is intolerable. *Remember*, (it is a consideration to which a generous heart cannot be insensible,) to *continue* in sin, is to crucify the Son of God afresh.

2. But our *weakness*, in a moral point of view, is as remarkable as our sinfulness. Not only have we sinned in the time past, but we are liable, every moment, to fall into sin. We have inherited sinful inclinations, and we have strengthened them by our evil course of life. We cannot walk in the good and right way, without the assistance of the Holy Spirit of God. The soul must be strengthened to go on its way, by divine grace, even as the body is sustained by its daily food. These lessons of the divine *word* are repeated and enforced *by the holy supper*, for it is one of the appointed means of conveying to the soul the grace which it needs for its support and growth. Let us, then, renounce all self dependence, and cherish the belief, that, necessary as is the providence of God to the life of the *body*, equally necessary is the grace of God to the life of the *soul*.

3. We are reminded, in this ordinance, that "man is born unto *trouble*," for it was appointed not only to strengthen, but also to *refresh* the soul. The element of *bread*, represents the spiritual *sustenance* which is here offered to us, while the other element represents the effectual consolation, which the Holy Spirit alone can administer. "Wine," we are told in Scripture, "maketh glad the heart of man." It is a cordial to the exhausted and sinking body. And where shall the desponding soul, oppressed by its sorrows, especially by that godly sorrow which has its source in a disturbed conscience, look for its proper cordial, but to the Holy Spirit of God? His name is "Comforter;" and

it is to obtain his sympathy, and supernatural relief, that we come to this holy table. The fault is wholly our own, if we go mourning *all our days*, since God has, in his mercy, provided for us adequate relief. Oh, let us not turn away from this divine Comforter, from the promises contained in his holy Word, and the influences dispensed by his holy sacraments.

4. Behold here, as it were spread before you, the infinite love towards men, of God their Saviour. "In this," that is, in this especially, "was manifested the love of God towards us, in that while we were yet sinners Christ died for us. So, (that is, in that remarkable manner, that unparalleled degree,) God loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish." Who can look at the cross, without being penetrated with a sense of the *love of God*? Surrounded, as we are, with monuments of his goodness, where, in the wide universe, is there one to be compared with that on the hill of Calvary? But we need not go to *the spot*, to refresh our gratitude. Divine wisdom has caused the cross to be erected in every church, and invited the faithful, in significant emblems, to look at the body broken, and the blood poured out for their ransom. Gratitude, the highest measure of it, which the contemplation of the love of God, through Jesus Christ, is adapted to excite, *this* is the emotion especially awakened, and fostered by the holy communion. May every participation of it, serve to strengthen in our hearts this delightful emotion! May we feel more and more our obligation to thank our God, as for creation, preservation, and all the blessings of this life, so, above all, for the redemption of the world, by our Lord Jesus Christ, the grace purchased, and the hope of glory imparted by him, which we here commemorate.

5. But the ordinance tells us also, of the *peculiar* affection entertained by our Saviour for his *disciples*. How naturally, almost unavoidably, do we recur to the *original* celebration, where we behold the Saviour, filled with solicitude that his beloved twelve should *continue* to remember him, and not merely his kindness, but his instructions, on which their peace and salvation depended. The ardent affection of our Lord, of which this scene was a memorable illustration, is not confined to the apostles, and the first disciples. He has appointed this feast to be celebrated by all his disciples, in every age, and thus most impressively manifests, that he has *them* also in his heart. What more satisfactory evidence could you have of the attachment of a friend, than his expressing a solicitude, that you should continue to remember him after his decease; and cultivate a recollection of him, by means pointed out by himself? If we had not abundant evidence that our Lord loved his own "unto the end," and were not told that "he liveth to make intercession *for them*," his instituting the holy supper, of itself, would establish the fact. He cannot but unceasingly remember those, whom he desires unceasingly to remember him.

6. In this ordinance, we are reminded of our mystical union with Christ; not merely as it renews and ratifies the covenant of *baptism*, for it was *then* this union was formed, it was then we were made "members of Christ;" but in as much as the Lord's Supper is the antetype of the feast upon the sacrifice, as observed under

the old dispensation. The Hebrew was directed, as it respects the pacific sacrifice, to burn a part and to eat a part. (Lev. viii. 31.) The heathen also eat a part of their sacrifices. The Christian cannot eat of the very one great sacrifice which he offers, but he eats of the memorial of that sacrifice, the bread of the holy supper. From these facts, St. Paul makes *this* argument: As the heathen, by partaking of his sacrifice, was recognized as in fellowship with the Idol; as the Jew, by partaking of his sacrifice, maintained his communion or fellowship with the true God; so the Christian, by partaking of that one bread, maintains his communion with Christ. "The cup (he says), is it not the communion of the blood of Christ? The bread, is it not the communion of the body of Christ?" (1 Cor. x. 26) that is, the act of communion, or fellowship with Christ. What does the Christian value so much as his union with Christ? Is it not a sure solace, an ineffable consolation, and a hope full of glory? What but *this*, can save him from the "second death," and bring him to the heavenly immortality. What recollection is so dear to him, as that "we are members of his body, of his flesh, and of his bones." (Eph. v. 30.) Is it not as if he had said: "He that toucheth you, toucheth the apple of my eye." "I will keep thee as the apple of my eye. I will hide thee under the shadow of my wings." Yes, the head has not only an intimate sympathy with, an ever watchful care for, the body, but it ministers effectively to the health and the growth of each member, for from *him*, "the *whole* body, fitly joined together and compacted, maketh increase." And shall we not estimate highly, the ordinance, by which we are made to realize this honorable and invaluable union with Christ; by which, indeed, that union is maintained in its proper intimacy. Indeed, though we have been invited to Christ by baptism; though we have ratified that union in confirmation; if we refuse to repeat our vows of allegiance, to appear among his children at the one table, and to avail ourselves of the prescribed means of cherishing our relation to him, may he not cut us off from this union, as sons and daughters, who did not value their adoption, and, therefore, shall not have the benefits, the conditional promises of it.

7. Again, there is associated with this highest christian act of worship, or rather with the *worthy* performance of it, an exceedingly great and precious promise, which our Lord was pleased to make at the time: "I say unto you (it was thus that he addressed the twelve, after they had partaken of the cup,) I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my father's kingdom." If to the Lord's Supper were invited only the apostles, then it might be alledged that this promise had reference to *them* exclusively. But as the benefits of the institution are open to *all* his disciples, to the end of time, we cannot doubt, that the hope authorized by this promise is their's also. Here, then, we are taught, that there is a heavenly enjoyment, figuratively described as new wine, of which our Lord will partake, *with those* who had been with him at his table on the earth. Here is a plain intimation, that, the feast on earth, is a preparation for the spiritual feast in heaven, and that they who worthily partake of the former, shall be admitted to the latter. Let us cherish this joyful anticipation. Surely it is an additional motive to "do this in remembrance of our Saviour," that we

thereby are brought within the letter of this gracious promise. May no one of us, by eating and drinking unworthily, deprive himself of the new wine in our father's kingdom.

8. But our solemnity is sacred to morality as well as religion, to the love of God, and the love of man. It calls us to "do good unto all men, but especially unto them who are of the household of faith." Can we contemplate the love of Christ, in dying for men, even for his enemies, without being shamed by the memory of our own uncharitableness? How can we stand in the presence of such an example of benevolence, without being warmed with a desire to do likewise? And let us not suppose that friendship is inconsistent with an enlarged benevolence. The Redeemer of *all* mankind cherished a special regard for his *disciples*, and is pleased to call them emphatically "his own." "I know my sheep," he says, "and am known of mine." "And *other* sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." For our christian brethren we ought to entertain a *particular* affection. The meeting them at the table of our Lord, is happily adapted to strengthen that spiritual mutual regard, to which our Lord has called us, for he says, "By this shall all men know that ye are my disciples, that ye have love *one for another*."



FOR THE GOSPEL MESSENGER.

ON CHRISTIANIZING THE PEOPLE OF COLOUR.

In our last number, page 141, some of the facilities of such an undertaking were briefly pointed out; but there is one which we reserved for the present occasion, viz., the adaptation to the efficient prosecution of the purpose, of the principles and usages of our Church.

The regulations of our Church, for promoting conversion, being based on holy Scripture, being either the lessons of the wisdom of God, or such as his Church, Scripture being silent, is authorized to make, we might reasonably expect, that his blessing would crown them with success. These regulations are so well accommodated to the principles of human nature, that their efficacy in informing the mind, and moving the affections and the will, might, even if they had not been tested, reasonably be anticipated. Impartial testimony is decisively in their favor, for even non-episcopal missionaries have adopted several of our regulations, as, for instance, giving their chief care to the *young*; teaching by *cateshizing*, rather than by preaching, in conversational, or cottage preaching, as they sometimes call it; reading the word of God, in addition to the instruction given in lectures and otherwise; using forms of prayer, and indeed our own form, for it has been translated into the language of the Chinese, by a non-episcopalian; and giving to a single person, called a superintendent, or agent, or secretary, a *supervision* of the mission, that is, an authority resembling *that* of a Bishop. These considerations apply to missions to the heathen in general. But my present concern is with one class of the heathen, and to show the applicability to *their* conversion and edification, of the system of discipline, instruction and worship, of our communion.

I. 1. All men would rather teach than learn, for teaching flatters their sense of superiority. The black man wants to teach, when he has scarcely learned the gospel. Incompetent teachers have greatly retarded the progress of the gospel. Our Church *lessens* their number, for it allows no layman to teach religion in his own words, except in his own family, and in the office, subordinate to some clergyman, of a Sunday-school teacher or catechist. If he prays in the congregation, the words are prescribed, and thus errors in doctrine and language prevented. If he instructs, in the congregation, he must use the sermon, or lecture, or exhortation, of a minister, of one called of God, as was Aaron, to preach and to teach. If he catechises, the catechism is prepared for him, and the utmost latitude he has, is to *converse* with the circle of catechumens. Our Church has a remedy, also, for the imperfect qualifications of her *authorized* teachers, for the faults and defects of their lessons are counteracted, and *supplied* by an order of service, the prayers used, and the Scriptures read in it, which embody the whole counsel of God. The most successful missionaries among the slaves have been of the Moravian Church, and that Church is tenacious of the line of demarcation between clergymen and laymen, and has the advantage of a prescribed form for divine service. I need scarcely add, that in the missions of the Church of England, in the West Indies, it is as *catechists* only that laymen are employed.

2. The mission we are considering, demands of its agents much prudence, and knowledge of Scripture, and of human nature. Have you an eminently well qualified missionary? Still "two are better than one," and his success will be furthered by the counsels and co-operation of the Bishop. And how much more important is the participation and superintendence of such an officer, to the great majority of those who are likely to be employed in this department of the missionary work. They may be able, and yet with a relaxed zeal. How useful, to console the missionary under his privations, and toil, and want of success; to raise his spirits to more and more effort, and to a faithful perseverance, must be the periodical visitations of his Bishop. The Moravians have their Bishops, by whom a continual correspondence is kept up with the Missionaries, and the whole mission is controled, directed, and inspected. Has not their success (which, as I have remarked, is peculiarly great) been much subserved by this feature, which their Church has, in common with our's? *They* are not theoretically only, but practically, Episcopalians.

3. It is said of our blessed Lord, that, seeing a *young* man, he loved him. The youngest of the apostles was that disciple whom Jesus loved. It was he who said "forbid not the little children to come unto me," and it was among *his* last injunctions, twice given, "feed my lambs." Walking in the steps of her Lord, our Church has always bestowed her chief care and efforts *on the young*. She takes them into her fold (as indeed would be judicious even if it were not prescribed, for how comparatively few are the conversions in mature life), in obedience to the will of God (declared by the practice of the Hebrew Church, and by his comprehensive command to baptize all nations,) almost as soon as they are born, and commits their christian education to the solicitude of the *whole*

Church, and in particular of their sponsors, and pastors. The catechism—the prescribed pastoral and domestic use of it, the preparation for, and administration of, confirmation, all look to the benefit of the young more particularly. One of our clergy has remarked that, when he was exercising the ministry of another denomination, he became interested in the Protestant Episcopal Church, by noticing this remarkable difference between it, and most other denominations, viz., that they concerned themselves chiefly, if not almost exclusively, with grown persons, while our Church was specially attentive to the young. His scripturally enlightened piety could not but approve of our course in this particular, and examination led him to approve and adopt our system generally.

We do not regard baptism as nothing more than a *dedication* of the infant to God, accompanied with the prayers of the faithful; *but* as the foundation of a system of religious education, depending for its success on that grace of God which is there specially invoked and sought, and *at that time* the agents for conducting this education are appointed, and the plan or system marked out and commenced. We do not leave, or surrender the catechizing of the baptized young to any kind friend who will undertake it, but enjoin it upon his parent or guardian, his master, sponsor, and minister; and to secure *proper* instruction from the Sunday-school teacher, he is regarded by our Church as not independent, but subject to the direction and control of the pastor. Now, what our Church does at home, she does *abroad*. In all her proceedings for the conversion of the heathen, she has looked with the deepest interest, and steadily, on the young, and *carried out* her long since matured and tested plan, for *their* early, constant, and well-regulated initiation into Christian truth and practice, by the best agents, pledged by nature, and by piety, to be faithful in the work. The missionaries of other denominations, having for some time followed the plan of preaching chiefly to the *adults*, in person, or by an interpreter, are now imitating the Church, by instituting seminaries and colleges, and taking into their families heathen children. But we are speaking now more particularly of a mission to the *African* population. Among *them*, none have been more successful than the Moravians, and their reports say, “We baptize the children soon after their birth. The missionaries have their separate meetings with *the children*.” The degree of success which has attended the missions of the Church of England, in the West Indies, is also to be traced in part to their attention to the children, their being baptized, catechised, and pastorally supervised. In the plan drawn out by Bishop Porteus, in 1784, he says, “The instruction of the negro children from the earliest years, is one of the most important and essential parts of the whole plan, for it is to the education of the young negroes that we are principally to look for the success of our spiritual labors. They should be instructed by the catechist till they are fifteen.” In our own diocese, no one has been more zealous, active and successful, in the cause of the spiritual welfare of the class of whom we are now speaking, than Commissary Garden, (the rector of St. Philip’s Church, who died in 1756,) who laid the foundation of the attachment for our Church, of a large number of them, from generation to generation, and *his* method of proceeding was, of course, *that* of his Church.

4. The mission now advocated will be greatly facilitated (as have been other missions,) by the advantage which our Church has, of *published* prayers, and religious lessons. The obvious effect of this is to multiply leaders in devotion, and teachers of religion. We have a form, complete, not for public devotion only, but for public instruction also. Let the service, as it is, be used, and what petition need to be added; or, what truth and duty are not embraced in the creed, the commandments, the selected chapters, the portions of the epistle and gospel, which are read at the same time. Many a layman, with the prayer-book, may be an acceptable, efficient, and duly authorized public teacher, who, without it, would be in every respect incompetent. The *clerical* missionary, too, although ever so well talented, and informed, and spiritually endowed, cannot but regard as a valuable auxiliary for prayer and teaching, the prescribed services of our Church. And how great a convenience is it for learners in general, how almost indispensable to the more ignorant, to have the opportunity of going over the same lesson again and again, and of using the prayers, with whose *meaning* they have become acquainted. But if the language is varied, each time he has to ask an explanation; his attention is diverted, from ideas to words. Until the words of the prayer are explained to him, he cannot "pray with the understanding."

5. As in our discipline, or rules of government, so also, in our *mode* of instruction, and persuasion, there are valuable *facilities* for the mission now proposed. Let it be recollected, the class whom the mission contemplates cannot read, cannot for themselves search the Scriptures, which "are able to make them wise unto salvation, through faith which is in Christ Jesus." Your purpose is, to impart to them impressively, christian truth, in all its purity and comprehensiveness. "Is not my word, like as a fire, saith the Lord, and like a hammer, which breaketh the rock in pieces." "The word of God is quick and powerful, sharper than any two-edged sword, which pierceth to the dividing asunder of soul and spirit, and of the joints and marrow." Are their minds *dark*? His word, as a fire, enlightens. Are their hearts *hardened* by sin? His word is like a hammer. Are their consciences almost past *feeling*? His word is sharper than any two-edged sword. To men so situated, how useful must that provision of the Church be, which reads to them the pure word of God, under all the solemnities of his house of prayer, and with all the authority of his minister.

6. Again, is the preaching defective (not to say erroneous) as to doctrine, as to precept, as to motive, as to illustration,—and what preaching of a poor mortal is not more or less so, what a satisfaction to those who direct the mission, and what a blessing to the objects of it, is that arrangement whereby, *within the year*, the prominent facts, doctrines, precepts and characters of holy Scripture, are made known to them; and on *every Sunday* and other day of public worship, the chief articles of faith, as in the creed; of duty, as in the commandments, and our Lord's summary; and of motive, in the appointed lessons, the epistle and gospel, are repeated in their hearing. The *prayers*, are a provision, not for doctrine only, but for instruction also. *They* are as an exposition, and a repetition of the lessons given in the creed, and in the portions of Scrip-

ture which are read. The deep depravity and utter helplessness of poor human nature : the necessity and the sufficiency of the atonement, by our Lord Jesus Christ : the offices of God the Holy Ghost, to enlighten, assist, and comfort men : the wisdom and the obligation of moderating an attachment to the present scene, and of setting our affections more and more on God and heaven, these great truths and duties are constantly and affectingly brought to our notice, in the *prayers*, and the impression of them deepened on our minds and hearts, by being made the subject of our application to the throne of grace. It would be needless to prove these positions by an induction of particulars. Tell me the doctrine, or the precept of holy writ, which is not referred to in some one or more of the petitions which we have in the collects, or our comprehensive litany. I know it not. And they are as strictly conformed to sound doctrine, as they are comprehensive. The great body of Protestant Christians admit, that they contain nothing but the truth. The sentiments and the language have been sifted by the enlightened piety of successive generations (and this is a great advantage of published formularies, that errors are at once detected, exposed, and corrected,) and we have here instruction, probably, as nearly conformed to the standard of pure truth in holy Scripture, as man can make it.

3 The *customs* of our Church, are important adjuncts in its system. Those *divine* institutions, the Sabbath and the Sacraments, are accommodated to that principle of human nature, which makes the instruction received through the eyes peculiarly attractive and impressive. Our Church has other ceremonial observances, adopted from scriptural practice. Are not the kneeling in prayer, standing in praise, the thoughtful posture of sitting, when God's word is read or explained, adapted to awaken the attention, to keep it from drooping, and to convey and impress useful instruction? Do they not teach humility, pious gratitude and gladness, and quietness and seriousness? Will not the lessons taught in this way, reach the understanding more readily, and affect the hearts more deeply, of the uneducated class (of those who use their powers of reflection so little, and their senses so constantly) than mere oral addresses could.

4 Again, you say, "I believe in Jesus Christ, who was born of the Virgin Mary:" this day is Christmas, *his* birth-day. You believe that he was crucified : this is the time of the year called Lent, and this is the day called Good-Friday, on which he died on the cross. On the third day after, he rose from the dead : this is that day called Easter-Sunday. Forty days after, he ascended into heaven : and to-day, the fortieth from Easter, is Ascension-day. You have said, "I believe in the Holy Ghost:" to-day is Whit-Sunday, when he descended on the apostles, to enlighten, to sanctify, and to comfort them. You heard read all about the conversion of the great apostle St. Paul : to-day is St. Paul's day. Does not an observance of these *customs* powerfully assist the christian teacher, and will it not especially him, who is sent to teach those who cannot *read*, who are not accustomed to listen to discourses, who habitually receive their knowledge through the *eyes*, and who emphatically need, "line upon line, precept upon precept, here a little, and there a little?" Of festival anniversaries, civil government

avails itself, as the medium of inculcating great principles of truth, and motives of action, and of exciting the mass of the people to an imitation of the public benefactors. What are the 4th of July, and Washington's birth-day, but teachers of political truth, of civil duty, and of the patriot's reward?

But there is *another* mode of instruction, which our Church has ever been tenacious of, and has not merely recommended, and then left to discretion, but *enjoined* on all who have the government of the young. I mean catechising. "These words (says Moses) thou shalt teach diligently to thy children, and shalt *talk* of them when thou sittest in thy house." (Deut. vi. 7.) "Hold fast, (says St. Paul to Timothy) the *form* of sound words which thou hast heard of me." (2 Tim. i. 13.) Such are the scriptural precepts and examples in favor of this method of teaching. I need not add, that one of the wisest of the heathen thought so highly of it; and used it so much, that it has been called from him the Socratic method. It awakens, or rather compels, the attention; interests the mind, by encouraging and gratifying its curiosity; and imparts truth, by little and little, as men are able to bear it, as repeated experiment fully proves; and hence, they who have been most successful with the blacks, at home or abroad, have patiently persevered in catechising them. For the West India slaves, in addition to the "Church Catechism," so called, there has been set forth by the ecclesiastical authority two catechisms,—a smaller for those under five years of age, and a larger for those above that age; and they are made to recite it once or twice a week, and examined in it once in six months by the Bishop, or his chaplain, when he visits the plantations. "We are chiefly occupied," say the Moravian missionaries, "with *asking questions* and explaining texts." This mode of instruction makes a more lasting impression than a regular sermon. They *also* ask questions on their sermons and lectures. Bishop White remarks, "When the great mass of the people were strangers to the art of reading, *catechising* was a much more effectual *way* of communicating to them the principles of faith than *preaching*;" and he adds, "the catechism," that is, our's, "is likely to be a *better* guide to them, than any knowledge likely to come to them from any *other* quarter."

6. But, *in no respect*, is the fitness of our Church to conduct a mission such as that now contemplated, more evident, than in her possession of that *complete* formulary of instruction, the Book of Common Prayer. Its value to a heathen mission has been candidly, and most *significantly* (viz., by translating it) declared, by a distinguished missionary to China, of another denomination. The facilities which this incomparable book will supply to both the teacher and the learner, are so obvious, that they need only be briefly referred to. It is a *commentary* on the Bible, making that blessed book its own interpreter, by bringing into one focus, the law and the gospel, the prophet and the evangelist, the principles of piety and morality, the formal and incidental history, or the acts and the epistles. It is a complete body of *systematic theology*, setting forth the principles of church government, and of faith and practice. It contains *treatises* (where will you find any more correct, clear and persuasive, concise and yet comprehensive,) on the sacraments, on the rite of con-

and
firmation, on the duties of the ministry—bishops, priests and deacons, and of the flock, on the reverence due to the sanctuary, on the method of dealing with the sick, the dying, the sorrowful, the prisoner and the seaman. It abounds with important *hints* on the most important topics, some general, others particular, in their application; as for example,—hints on religious education, the when, the how, the where, by whom, and for whom; on family worship; on private devotion; on searching the Scriptures daily; on charity to the body and the soul; on looking beyond the harvest, to the giver of it: hints to almost all sorts of relatives; the ruler and the subject; the master and the servant; the parent and the child; the husband and the wife; and, I add, to mark the minuteness in detail, of the lessons of this remarkable book, herein imitating the Book of God himself, a suggestion derived from the holy volume, to the newly made mother, to be thankful and obedient, as soon as possible, like Hannah of old, to dedicate her infant to the Lord. It contains *helps*, not for family worship only, but for private also, for the collects seem to anticipate every spiritual and reasonable want and desire.

Of missionaries to the coloured people, there have been such complaints as these: The Bible is not read, or too partially. In prayer, some things are omitted, while others we have over and over again. In teaching, the children are overlooked, and there is no catechising at all. In preaching, it is all doctrine, or all duty. These doctrines are often insisted on; but those seldom or never. This one preaches nothing but morality, and the other overlooks it entirely. He is good on charity to the souls of *others*, but he never says anything about care for one's own soul. He makes temperance to consist in abstaining from strong drink, but the Bible says, "be temperate in *all* things." He inculcates always, duty to the earthly master, but too seldom duty to the master in Heaven. The love of God is the frequent topic, but he never has preached on the sacraments, or the ministry. The terrors of the law, and the promises of the gospel, are the constant theme; but we want also to *know* what things that gospel would have us believe and do, and wherein that law is still in force. He insists very properly on the future sanctions of the gospel, but he should also sometimes advert to the inferior motives connected with the present life. These and the like objections would not lie against a missionary of our Church, for if his preaching was thus defective, his catechising would be *complete* as to doctrine, duty, motive, and the sacraments; his prayers would neither introduce an improper topic, omit one that is proper, or give to any one too much relative importance; and the prescribed instructions given from the desk, and the altar, would correct both the errors and deficiencies, if any there be, of the pulpit. But while he who faithfully uses the prayer-book may truly say to the people to whom he is sent, "I have not shunned to declare unto you the *whole* counsel of God," as I understand it, as the wise and holy founders and supporters of our Church understand it; his teaching is less liable to the charges of overstatement and omission, than *that* of most other ministers, for the very example of the prayer-book, in the completeness of its instruction, and in the judicious balance of the various truths and duties of holy Scripture, is a constant monition, and direction, and encouragement, to all

who use it, to do likewise in their *own* teaching, whether in public or in private. It is a custom, in our Church, to accommodate the sermon to the Scriptures, read *on the same day*, and the consequence is, a greater variety in the sermons of our ministers than is usual.

But, duly to estimate the advantages to the mission, of the Book of Common Prayer, let us suppose the missionary without one. He wishes to know the sense of his Church, as to *this* doctrine, this case of *practice*, this sacrament, this custom; where is his *library*, to answer his inquiry, or if he has one, where is his time to search and compare various authorities. The subjects of the mission multiply, and gladly would he have *helpers* to lead in devotion, to read in the church, and to instruct in the house. But where can he find the single book, other than the prayer-book, which he can place in the hands of the pious layman, and thereby qualify him to be an unexceptionable and efficient assistant? He has persuaded the people to commence family worship, and closet, or private worship, but they want suitable forms. They cannot *read*. They have no one to teach them *orally*. What is the remedy? Let them unite in the prayers of our book, at the church, and soon they will have committed to memory words, which may fitly be used at home.

As in our *discipline*, and method of instruction, so also in our mode of *worship*, there are features, which would greatly facilitate a mission to the American Africans. The rise, progress, and permanence of religion in the heart, depends on *prayer*. It is not denied, that every man who has the disposition to pray, can find *words* to do so. But reflection and experience will prove, that to instruct any one in the nature of prayer,—*why* he should pray, *what* for, for whom, and *through* whom, the best method is to give him a well-digested prayer. John the Baptist taught his disciples to pray, *not by* a discourse on prayer, but by giving them a *form*; and so our blessed Lord, when he was asked, "Lord, teach us to pray," replied, "when ye pray, say, Our Father," &c. As the uneducated, I do not say absolutely *need*, but will be greatly assisted in their private devotions, by forms, so they readily learn such, almost of course, in their attendance on the public worship of our Church. I have heard them repeat prayers which they learned, I have reason to believe, from *hearing* them, or from joining in them, in the church worship.

In *family worship*, it must be admitted, few negroes are qualified to lead, *without a form*. Their extemporé attempts would probably disgust the better informed, alienate those of a sober temperament, and inculcate erroneous ideas of God and Heaven, as if *he* was such an one as themselves, and Heaven not unlike a Mahometan paradise. Our negroes (as the uneducated in general,) are prone to superstition and fanaticism. These errors are contagious, are often imparted, even to their missionary, and give a colour, not to his teaching only, but, what is far worse, to his prayers also, *if they are of his own preparing*. How common, therefore, in their meetings, are expressions, derived from man's animal nature, utterly unsuitable in devotion; and also vociferation, and unseemly and extravagant gestures; and in their conversation (when it takes a religious turn) tales of visions and dreams. Now there

is no check on the spirit from which these things proceed, but also on the habits by which superstition and fanaticism are matured and strengthened, more effectual than our liturgy. Here is "pure and undefiled religion." Here is not the least countenance to earthly passion, or animal feeling; to clamour, or clapping of the hands; or falling down, and contortion of the body. Nay more, the association of such things, with our sober yet ardent service, is an incongruity which the most enthusiastic never commit. It has been well remarked of the Lord's prayer, (and the same is true of every prayer in our service-book) try to repeat it with the emotion, the tone, and the movement of the body or the limbs, which are often the accompaniments of extempore prayer, and the disagreement instantly appears. The converts from the colored people to the Moravian Church, are remarkable for their freedom from enthusiasm, and not the less so for their deep piety; and this result, under the blessing of God, has been much promoted by their simple, unexceptionable forms of devotion, for public and private use.

It remains briefly to recapitulate the remarks which have been made. The *discipline* of our Church, in these particulars,—in that it puts restrictions on lay teachers, provides for episcopal supervision, requires special attention to the young, and prescribes that much of its public instruction, and all of its public devotion, shall be published in printed books: the *mode of instruction* in our Church,—by publicly reading the word of God, by reading the greater part of it, almost the whole in *systematic* order, by means of prayers which embody doctrines and precepts, by significant usages, by catechising, and, in fine, by an excellent formulary, orthodox, complete, interesting, of speculative and practical theology: the *worship* in our Church,—by forms, and such almost universally approved, in which God is worshipped with the spirit, and with the understanding also, with the body and the soul "which are his," filled with the love of God, but unmingled with earthly passion, ardent yet not extravagant, equally free from superstition and enthusiasm in its language and its ceremonies: *such* discipline, instruction and worship must, it is believed, supply important facilities to a mission to our coloured population, advantages to all concerned in it, whether as governors, teachers, or pupils. But, I trust, we all realize, and ever shall, that, "though Paul should plant, and Apollos water, God only can give the increase." Let us hope and pray, that God, even our own God, the God and Father of our Lord Jesus Christ, and for his sake, will give his blessing to this undertaking, its counsels, its operations, its results, that the conversion of this class may be speedily, unexceptionably, thoroughly and permanently effected. Such success will best encourage and supply the means for the conversion of the Africans in their own Africa, and of the heathen in general. "Ethiopia shall soon stretch out her hands unto God." And the praise shall be thine, O God, who so loved, as to give thy only begotten Son to redeem the *world*, O Son of the Father, who tasted death for every man, and art the justifier of all who believe in thee, O Holy Ghost, instructor and sanctifier of the people of God, yea, the praise shall be thine, glorious Godhead, for ever. *Amen.*

FOR THE GOSPEL MESSENGER.

THE CHRISTIAN CALENDAR.

Preface to a Trinity-Sunday Sermon.—Furnished by request.

The practical as well as doctrinal parts of the Scriptures form a system. Personal religion, true in its nature, and complete in all its parts, can arise only from "the whole body" of its discoveries and requirements, "fitly joined together and compacted by that which every joint supplieth." But it is by no means an easy task, "rightly to divide the word of truth." If it were left to the discretion of each individual teacher of religion, it could scarcely be otherwise than that some feature in the great system should receive an undue share of attention, and some other, in the mean time, sustain comparative neglect.

Hence, there is no small advantage to the ministers of the Church, in dispensing, and their congregations, in receiving, the Word, that they have before their eyes a map of the entire scheme, and an appointed time for the regular exhibition of each particular part, in its individual distinctness, and in its relative importance. If they adopt its offered direction, and follow (as nearly as they may,) in the pathway trodden before them, by "holy men of old," these will be the best earthly security for faithfulness and efficiency in "declaring the whole counsel of God."

To render it instrumental to such a purpose, the arrangement of the calendar must not be arbitrary or accidental. And if we examine it, we find it so framed, as to bring before the mind, in the compass of each civil year, the prominent facts of the New Testament History. "The beginning of the Gospel" is, of course, "the birth of Christ," whence is dated the whole Christian era. The great event is heralded in the weeks of *Advent*, not only in honor of him who was "born King of the Jews," but for the due consideration of the prophecies going before, in reference to which, it was as truly the end of the dispensation, as it was the beginning of another. After his Nativity, the *Circumcision* is recorded, for the sake of that emphatic name he then received, by the ministry of angels, in token of his behest. Then his *Epiphany* to the wise men of the East is marked, this also having a mysterious import, little imagined by those who ignorantly worshipped him as the "Light of the Gentiles and a propitiation for the sins of the whole world." After this is our season of *Lent*, when we trace the path, and are admonished to "follow the example of his great humility." His whole career of suffering passes in review within a brief space of time; that so his contest over, and his victory won, we may keep the feast of the *Resurrection*, at the very period when it actually occurred. Forty days fulfil the appointed fast, in commemoration of his sojourn and *Temptation* in the wilderness, which but too closely resemble his more protracted trial, in all of which he sustained the assaults of the powers of darkness, and walked a path of woe. The season appropriately terminates, when "He that was dead is alive again," having "burst the bars of death," and "destroyed the works of the Devil," "making an end of sin," and "leading captivity captive." Another "forty days" elapse, while we

contemplate the "infallible proofs" of his authority, and ponder the remaining revelations of his superhuman wisdom; and then we witness his *Ascension*, and "behold his glory."

"Not many days after" (still preserving the dates of the original transaction) as the waiting apostles were visited from on high, we come in the name of the Son, to plead "the promise of the Father," and welcome to our hearts the "*Sanctifier* of the faithful," in joyous celebration of the Christian *Pentecost*.

Thus is traced the history of our redemption, and the means of its accomplishment in the decree of the Father, the incarnation of the Lord, and the dispensation of the Spirit, with the distinct relation of each to the mediatorial scheme. What now remains, but that we consecrate a day to the worship of those "three persons in one God," who are revealed to us as at first designing, and now crowning the whole. And thenceforward, the days which must intervene, ere we again prepare an Advent, though scarcely possessing a specific character of their own, yet bear the *name* significant of the "great mystery of godliness," and may be occupied in the consideration of those subordinate truths, and miscellaneous duties, which flow from its complete establishment.

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[FOR THE GOSPEL MESSENGER.]

REPORT ON A SCHOOL, SUBMITTED TO THE DIOCESAN CONVENTION OF SOUTH-CAROLINA, 1837.

The Committee appointed to confer with the Bishop, on the expediency of establishing an Episcopal School, in this diocese, have taken the subject into consideration, and present the following report:—

Upon serious reflection, the fact must be obvious, that such an institution is very much needed; and no doubt would be very extensively useful. There are two reasons for this opinion; first, because the literary education of christian youth, under the present system, is radically defective; and next, the peculiar climate and civil relations of our State, dictate the propriety, to erect seminaries of learning suitable to southern habits, manners, and feelings. Under the first consideration, the remark itself is sufficient proof, that the prosperity of the Church demands a stricter attention, than that which has been hitherto conceded to the religious education of its youthful members. People have run away with the absurd opinion, that christian teaching of youth, should be limited to the Church and Sunday-school, or, at most, to the maxims of parental admonition. All experience, to the contrary, proves, that religious principles, for proper application to future life, should be interwoven with the whole structure of education, moral and scholastic; at least that the sentiments and impressions taught and effected at school, should not contravene the truths of christianity. Now what is the actual character of usual classical instruction? A very slight acquaintance with the Greek and Roman authors, must convince the christian mind, that the most puerile absurdities of heathen mythology, and the most atrocious vices of unbridled passion, are inculcated by those writers, under the most winning attractions of poetry and eloquence. The whole system of ancient philosophy and mental culture, imbedded

jewels of thought in the deepest corruptions of an unsanctified nature ; and justified crime by the deification of the criminal. Men of practical wisdom, who have risen superior to the absurdities of what is called the utilitarian scheme, or the rejection of all knowledge which is incapable of immediate transmutation into gold, acknowledge their debt of gratitude to the fathers of literature and science. But still, who can be insensible to the dangerous effects of an unrestricted study of heathen sentiments ? Who does not observe the pervading influence of heathen morals, borrowed from the undisciplined admiration of classic biography ? Except among those who have had the courage to make an open profession of faith, the lives and characters of young Christians, seem to be modelled upon the standards of classic excellence, rather than by the morality of the gospel. The spirit of revenge is inculcated, as the noblest trait of character ; and the most detestable vices excused, as the amiable weaknesses of human nature. Christian candour submits the question, should not those infidel authors, if necessary to the thorough understanding of the languages in which they are written, be very cautiously introduced into christian seminaries ; and always accompanied with such lectures and comments, as may expose their departure from truth, or their violation of the divine revelation ? To effect this desirable object, implies the reconstruction of the whole system of classical instruction. And then, the question occurs, what should be the new organization ? Evidently, it should be based upon proper principles. The morality of the gospel ought to constitute the groundwork of all instruction received at schools professedly Christian. In this way the young may be efficiently "trained up in the nurture and admonition of the Lord." But religion must be inculcated by some formularies or other : and the use of forms implies conformity to certain standards of faith and worship. Differing sects will not consent to agree upon any one system. The inevitable consequence results, that the Church should be provided with elementary schools, in which the distinctive principles of her faith and worship may be properly maintained. But further. The wisdom of such a provision is signified by peculiarity of climate, and the civil institutions of the State. Every one must foresee the immense utility to the Church of this diocese, and to popular morals in general, that would result from the establishment of a primary school, in which a cheap, but liberal, classical and christian education might be obtained. Located in some healthy section of the State, and under the care of competent teachers, is it unreasonable to expect that such a school would draw into its classes, a large proportion of episcopalian youth, serve as the nucleus of a future theological college ; and furnish the Church and the State with native pastors and teachers, who may be able, in their several vocations, to endure the climate ; and maintain the conservative principles of constitutional right, advocated by the south ? We have no doubts upon the subject. The operation of the diocesan seminary would, in some sort, correspond with that of the parish school in Great Britain, except that the system of instruction would be more carefully weeded of heathen and infidel principles ; and a more consistent predilection for the Church cultivated in the minds of its future advocates. On the very principle of social nature, the influence of such a seminary must be deep

and permanent. The young will not forget the religious culture connected with early association. It will grow with their growth, and strengthen with their strength. The Roman Catholics of the United States have, with consummate wisdom, adopted this expedient to extend the influence of their religion. Numerous theological seminaries are open, for instruction in the tenets of their faith; and numberless secular schools indirectly effect the object, by the known creed of their teachers and patrons. Churchmen, at length, have opened their eyes to this momentous subject. And among the various efforts of commendable enterprise, to secure its attainment, the diocesan school of North-Carolina, now in the full-tide experiment of successful operation, is living proof of what may be accomplished, with a little zeal, in the sister State. The Committee, with deep regret, admit the inexpediency of legislative action on the premise, by the Convention, at this time. Suitable teachers cannot now be procured for the efficient supervision of an episcopal school in this diocese, such as would be desirable: and the fear is also entertained, that sufficient interest in an enterprise of the kind, is not awakened, to authorize the belief of its suitable patronage. At some more favorable period, not remote, the hope is cherished, that the Church in South-Carolina will be enabled to afford the rising generation that system of education in which secular knowledge and scriptural truth may unite to shed their combined lustre upon the christian community. In the meanwhile, the Committee recommend the expression on the subject of this Convention's opinion, in the terms which follow:

Resolved, that the establishment of a school, in which christian instruction shall be ingrafted upon classical literature; and placed under the auspices of the Episcopate and this Convention, is greatly desirable.

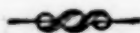
Resolved, That the Churches of the metropolis, and wherever else practicable, be, and are hereby, requested to take into consideration, the expediency of founding parochial seminaries, as the best substitutes of a diocesan academy.

Resolved, That of the class alluded to, the school instituted by the rector and congregation of St. Philip's Parish, Charleston, is worthy of public confidence, and merits the patronage of Churchmen.

Resolved, That as the temporal and eternal interests of the young depend upon their timely and proper christian education, the prayers of the faithful be requested, to the great Head of the Church, for aid and direction in the accomplishment of the work so desired and contemplated.

EDWARD PHILLIPS, *Chairman*.

The above resolutions are to be considered at the next meeting of the Convention.



[FOR THE GOSPEL MESSENGER.]

CHRISTIAN LOVE.

It is a painful reflection, that professing Christians too frequently afford to the enemies of the cross, the strongest grounds for their opposition. In no respect, perhaps, is their inconsistency more glaring than in the proof which they daily give, of indulging and living in "bitterness

of spirit." How far the hearts of such professors are affected with the Truth, may be ascertained by comparing them with the gospel requisition, "love your neighbour as yourself." Has the thought ever occurred to them, that when they prayed, (if such men ever pray) "forgive us our trespasses, as we forgive those who trespass against us," that instead of imploring God's blessing, they are imprecating his wrath? Can they be indeed the disciples of Jesus, and yet be bitter and unkind to a soul, for whom Christ died? Can such men *know* him, who has commanded us, "to love one another?" Have they faithfully and diligently examined their own hearts, when they "draw nigh" to that solemn and interesting scene, over which the spirit of the God of Love presides? and when he is heard saying, "this do in remembrance of me." "Can they think that they love God, with all their hearts, while they hate that which belongs to God, which has no other master but him, which is part of his family, and which exists only by the continuance of his love towards it. It was the impossibility of this, which made St. John say, "that if any man saith he loveth God, and hateth his brother, he is a liar;" "no one is of the spirit of Christ, but he who has the utmost compassion for sinners." The prevalence of this dark and unchristian spirit, amongst the professors of religion, disturbs the peace of Christ's Church, and retards the spread of his kingdom upon earth. If, instead of *resenting* wrongs, we were to *pray* for those who injure us, we would resemble our Redeemer more, and so commend to the world his blessed cause. Oh how stinging is the sarcasm, when scoffers point at *strangling Christians*, and say, "see how they love one another." Whatever opinions we may have of our christian character, whilst we are the subjects of such feelings, we may be assured that we are not of the "household of faith," but strangers to the dignity and happiness of

SCRIPTURE LOVE.

NOTICES OF NEW PUBLICATIONS.

An Essay on the Treatment and Conversion of African Slaves, in the British Sugar Colonies; by Rev. James Ramsay, M.A. London, 1784.

This is a rare book. We doubt whether there be more than one copy in this country. An unsuccessful attempt to obtain it from England was made some years ago. The copy before us, was lately found in the library of the estate of a clergyman long since deceased. It contains some curious and some valuable facts. The preface says, "the reader has here the remarks of about 20 years experience in the West Indies, and above 14 years particular application to the subject." The following statement will be new to most of our readers, but with the reasoning we, in this diocese, are familiar. "Soon after the revolution (1698), Scotland was afflicted with four or five successive unfruitful years, that, in its then improvident method of agriculture, reduced it to a state of famine, which is still remembered under the name of the *Dear Years*. Many died of want, and thousands, all over the country, were reduced to beggary; the highlanders, especially, suffered greatly, and came down and overspread the low-lands; and, where they did not succeed by begging, made no scruple to steal and rob, to supply their wants. In

this situation of things, when the poor were numerous, few manufactures established, and the fisheries lay neglected, did Fletcher propose his plan of slavery, founding it on a statute enacted Anno 1579, which empowered any subject of sufficient estate to take the child of any beggar, and educate him for his own service, for a certain term of years, which term was extended in 1597 for life. He observes, that history makes no mention of poor or beggars, in ancient times, because all the poor, being slaves, were maintained by their own masters. He says, no modern state, except Holland, by the aid of its manufactures, has been able to employ or maintain its poor: that this new burthen has been brought on society by churchmen, who either by mistake or design have confounded things spiritual and temporal, and all good order, and good government, by recommending it to masters to save their souls, by setting at liberty such of their slaves as should embrace the Christian faith; in contradiction to our Saviour, who was far from using temporal advantages to enforce eternal truths; and to St. Paul, who, 1 Cor. vii. positively gives the preference to slavery. Hence we date hospitals, alms-houses, and contributions; burdens which we find so heavy on the community, and so inadequate to the purpose. He states the common objections urged against slavery; that men are equal by nature; that it is unjust to submit the feelings and happiness of the major part of a community, to the oppression and barbarity of the few; and that the tyrant who enslaves his country, has the same plea for prosecuting his ambitious views, that a rich man can offer for bringing his fellows into bondage to him. He answers these, by distinguishing between political and domestic slavery, affirming that the latter has been disgraced, by having been confounded with the other, which alone deserves the name of slavery, as being submitted not to law, which may regulate domestic slavery, but to a jealous tyrant's caprice: that it is the interest of every master to use his slaves well, in order that he may reap the full advantage of their labour: that occasional deviations from the suggestions of this prudence may be prevented by proper laws and regulations, and by the watchful care of a judge appointed for that purpose. He shews the advantages which would accompany this establishment, by stating what was the case in ancient times. The ancients had no poor cast loose on the public. They could, without possessing much other wealth, undertake, with their slaves, great public and private works: and this manner of employing their slaves and their wealth, preserved among them a simplicity of manners, and living, not otherwise to be accounted for. Masters knew nothing of the vexation of hired servants, who, after having been educated at a great expense for a man's service, will leave him on the most trifling occasion. Their slaves, in hopes of obtaining their liberty, had an emulation to please; and their being able to possess nothing, took away that temptation to pilfer, so commonly the propensity of hired servants, and, indeed, sometimes rendered necessary for them to support their families. He proposeth that vagabonds, and such poor as cannot maintain themselves, be proportioned out to men of a certain estate, to be employed in their grounds, that their children be brought up to such useful manufactures as can be carried on at home; and that the public may not, in any case, lose the benefit of their labour,

they and their children be transferable for ever. He thinks the master should not have power over the life of his servant, but should answer for it with his own. He should not torture or mutilate him: if convicted of such ill treatment, he should free his slave, and fix a pension on him. The servant's family should be provided for in clothes, diet, and lodging. His children should be instructed in the principles of morality and religion, be taught to read, and be furnished with proper books. They shall not work on Sundays; but have liberty to go to church. In every circumstance, but that of not possessing property, and their labour being directed at the will of another, they shall not be under the rule of their masters, but the protection of the law. When grown, by age, useless to their masters, they shall be received into public hospitals. If their master, on any account, make them free, he shall either accommodate them with a pension, or put them in a way of living, that will keep them from becoming burdensome to the public. To check the abuse of power in the master, a magistrate should be appointed to see that justice be done them." * * "The French slaves are more decently dressed, are more orderly, sensible, and ten times more honest than English slaves. They use private prayer. The field negroes begin and leave off work with prayer; the black overseer officiating as priest. This custom of having field prayers has been found so encouraging and useful, that many of the English planters in Grenada, on their becoming owners of French slaves, kept it up on their plantations; yet some of these would have mocked and sneered at the practice, if proposed in their own islands. In the French colonies, even in their towns, there is hardly occasion for a lock to secure goods, or store-houses. In our colonies, no door or lock is a sufficient security for any thing which a slave can carry away. In Grenada, they have long bitterly complained, that since English slaves came among them, they can keep nothing safe from being purloined, and that even the honesty of their own slaves has been greatly debauched." In Jamaica the slaves have three days at Christmas, two at Easter, and two at Whitsuntide.

The remarks which follow, are not less applicable at this time and in this country. "The Sabbath is appointed by God, for such pious, humane, and even worldly-wise purposes, as to lead us to conclude, that nothing will more readily draw down judgments on, nor sooner execute the ruin of a sinful community, than a contempt of this benevolent institution. Sabbath-breaking makes a constant capital figure among the crimes that kindled God's wrath against the Jews. Farther, from God's strict injunction to them, from whence we derive this institution, to punish, even to destruction, any family or city that they should find guilty of idolatry among them, which was an offence simply against his authority; we may conclude, that if a community suffers an insult on this law of the Sabbath, which has both his authority and general benevolence in view, to pass unpunished, it will, by such its neglect, subject to his wrath not only individuals that are actually guilty of the crime, but the magistracy and people at large, who are thus careless of vindicating his honour, and the claims of humanity." "The good man, on the Sabbath, interrupts his usual employments, not only to have leisure to review his conduct, to improve his mind for fu-

turity, to reflect on, and bless God for his mercies, but also for the sake of his dependents: they are indulged with a respite from labour, and a weekly festival, which makes servitude tolerable. This compassion is followed by its proper reward. Continual toil would wear out the constitutions of servants long before their natural period of decay; but, during this day of rest, they renew their strength, and the hopes of its weekly return make them cheerfully undergo their common labour. The useful ox repays the indulgence in patient enduring. Indeed, this day of rest, which God commands us to allow all whom he hath submitted to our rule, is an acknowledgment, that he obliges us to pay for the dominion he hath granted us over the lower world. And, therefore, though the promulgation and extent of this precept rest on the positive command of God, expressed in Scripture, yet is the foundation moral: it is laid deep in the principles of humanity, grows up with obedience to our Creator, and flourisheth with equity and benevolence to our fellow creatures. It is a mark of holding our power from God, a right reserved to himself, to shew his care of even the meanest of his creatures. And it teacheth us, in a manner plain for him that runneth to read it, that we had not our present rank in the creation bestowed on us, to be the unfeeling tyrants, but the merciful protectors, of the inferior world." Robertson, a minister of Nevis (1735), wrote professedly on the conversion of slaves, and proposed, "that government should keep up a number of missionaries among the colonies, by rotation, whose whole employment should be to instruct the slaves, as fast as they acquired the language, or grew up to be capable of instruction. Their only reward, he thinks, should be a present maintenance, and a promise of being provided for at home, when the time of their mission was expired." A planter (1760), himself became the catechist and preacher for his own slaves. "He increased their allowance of food, clothed them decently, treated them with humanity, tried to reason rather than whip them out of their faults, and granted them many indulgences in the hours and degrees of their labour. He pursued his plan during a good many years, and, as was said, at first with some degree of success: but some time before his death, according to the author's information, he gave up the design, in despair of effecting any thing considerable by it. The causes of his ill success, that have been assigned, were a relaxation of discipline respecting their obedience and labor, for which they were not ripe; and his insisting on too accurate an observation of the sabbath, in the manner of the Jews, while they had no mental employment to substitute on it for their usual private labor, and social amusements. In short, the indulgencies that should have been the *reward* of improvement and good behaviour, were made to *precede* them; and there was nothing left to allure them, or encourage them in the work. But since his death, several of his people have joined themselves to the Moravians, who have a mission in the colony. A considerable number of years ago, the absent owner of a plantation sent out positive standing instructions to his manager, to have his slaves carefully instructed in the Christian religion, and baptized. He accompanied this order with directions to treat them in every respect with considerate humanity, and to do for them whatever was possible to make their state easy, and their lives happy. The minister of the parish accordingly was

applied to, and a recompense for his trouble was agreed on." * * The Moravians shew a remarkable and laudable degree of assiduity in making converts; and, taking their difficulties into account, they have had, on the whole, no inconsiderable success. Their disciples in Antigua, are about two thousand in number; the fruits of twenty years labor. Several planters encourage their endeavors among their people. But some years ago they received a rude shock from an attempt of a particular master to intrude on them, Mr. Lindsay's tenets, which required their own firmness, and the affection of their converts to defeat. There are usually three missionaries. They have introduced decency and sobriety among their people, and no mean degree of religious knowledge. They have infant missions in Barbadoes, St. Christopher's, and Jamaica.* They have made the greatest progress in the Danish colonies. In St. Croix they have fixed a bishop, with several ministers and catechists under him. They have chapels in the different quarters of the island. Many gentlemen have private chapels for their use, and encourage them in their labors. Government countenances them; but the Danish clergymen in the island do not favor or assist them. Every evening, except on Saturday, they have distinct meetings, by turns, for their baptized and catechumens. The converts are taught to use private devotions. When they go to, and leave off work, they sing in concert a few hymns drawn up in the common language. Singing makes a considerable part of their common worship. The most sensible, of both sexes, are raised to the dignity of elders or helpers, to superintend each the behaviour of their sex, and to forward the work of instruction. When a brother commits a fault, he is mildly reproved in private, or if it be of a public nature, before the congregation: if he obstinately persists in the fault, he is, for a time, deprived of the eucharist, or separated from the congregation. This discipline seldom fails to produce repentance, on which he is readily re-admitted to the privileges of the society. In bringing them on in religious knowledge, they begin by drawing their attention particularly to the sufferings and crucifixion of our Saviour. When this is found to have made an impression on their minds, and filled their hearts with grateful sentiments, they then make them connect it with repentance and a good life. Submission to their masters, and full obedience to their commands, even to working in the plantation, when so ordered, on Sundays, are strongly enforced; or rather, they impress on them the necessity of submitting to those irregularities which, in their state of subjection, they cannot avoid, that their masters may have no complaint against them, while laboring to gain the great point of general improvement. Their greatest trouble arises from the libidinous behaviour of overseers among the female disciples, which, however, some masters check as much as lies in their power. The great secret of the missionary's management, besides soliciting the grateful attention of their hearers to our saviour's sufferings, is to contract an intimacy with them, to enter into their little interests, to bear patiently their doubts and complaints, to condescend to

* Every thing here said concerning the success of the Moravians, and the good effects of it upon the slaves in Antigua, has been lately confirmed to me by a gentleman who has spent many years in that island. But he adds, that the number of negro converts, instead of 2000, is upwards of 6000.

their weakness and ignorance, to lead them on slowly and gently, to exhort them affectionately, to avoid carefully magisterial threatenings and commands. The consequences of this method are observed to be a considerable degree of religious knowledge, an orderly behaviour, a neatness in their persons and clothing, a sobriety in their carriage, a sensibility in their manner, a diligence and faithfulness in their stations, industry and method in their own little matters, an humility and piety in their conversation, an universal unimpeached honesty in their conduct." The author's *example*, enforced his precept "when he first settled in the West Indies, he resolved within himself, to show how much might be done by one who was in earnest. In the evening, his slaves were called in, and made to repeat the creed, the Lord's prayer, and a few other prayers that were reckoned best adapted to them. Their duty was explained to them in terms let down, as much as possible, to their apprehension. Their fears, their hopes, their gratitude, were all made to interest themselves in the subject." The greatest part of them have been admitted to baptism. "He hired a sensible, industrious, elderly negro, who seemed well pleased with his situation, till he found that he was obliged to attend in the evening at prayers. He plainly said, he did not love such things, and that he, a negro, had nothing to do with the prayers of white people; and, in a short time, he left his place without assigning any other reason." He made also some *public* attempts to instruct slaves. "He began to draw up some easy, plain discourses for their instruction. He invited them to attend on Sundays, at particular hours. He appointed hours at home, to instruct such sensible slaves as would of themselves attend. He repeatedly exhorted their masters to encourage such in their attendance. He recommended the French custom, of beginning and ending work by prayer." He proposes this plan, "In the first place, a chaplain must be appointed; and a man of considerable assiduity would find full employment among the usual numbers, that extensive plantations contain of such ignorant creatures. If a sober, discreet man in orders could be found, who understood physic enough to enable him to take charge of their sick, greater encouragement could be given, and one office would promote the other. The chaplain should teach the slaves some short prayers, to be repeated by them in private, when they rise in the morning, and when they go to sleep. He should accustom them to repeat some short instructive form respecting their social duties, when they begin and leave off their field work. The black overseers, as in the French colonies, may soon be taught to take the lead in their field devotions. A chapel should be built for the performance of divine service on Sunday, for prayers on the days when their allowance of provisions is distributed, for celebrating the offices of matrimony and baptism, and any other occasion of meeting together. A burying ground should be set apart for the decent interment of the dead, and it should be allotted out according to their families. It would have an excellent effect on them, if only tractable, well-disposed persons were buried with their families, and every worthless fellow buried in a place apart. The chapel should be built near the hospital, that all, who are under cure, may, if able, attend service. The chaplain should be instant in instructing those in

the hospital, that his teaching may interfere the less with their ordinary work in health. And as a considerable proportion, on some account or other, will be received into the hospital within the year, something valuable may be effected by embracing that opportunity. By applying particularly to bring forward the more sensible and teachable slaves, he may enable them in time to assist him in the work, and by little rewards which he may be allowed to bestow, he may secure their help; but especially, he may give the parents affection a turn to the instruction of their children." "If a few were once well grounded in religious knowledge, they could talk more familiarly and feelingly to their fellows, than the minister; and his chief business, except general instruction, would then be to superintend their conduct, and excite them to the work." "Negroes, who are well treated and in spirits, sing at work. A few easy single stanzas might be collected or composed, to be used instead of their common songs. In every thing drawn up for them, the expression should be simple, and the meaning obvious. Let the minister visit the plantations in rotation, at convenient times, to inquire into the behaviour and improvement of the slaves, to commend, reprove, admonish, and pray with them. To give him respect and influence, let all be obliged to appear before him decently clothed. Let him pay a particular attention to children; that while their minds are tender, they may make some progress in the knowledge of their duty. As they may be better spared from plantation work than the rest, they may attend on the minister on particular week days for instruction."

With the statements of this book, having a political, philosophical, or merely humane bearing, and with the speculations on slavery, the "Gospel Messenger" has no concern. The facts and the reasoning which relate to the "Gospel," and, in particular, to the imparting of it to the class designated, are within ~~our~~ province, and they will, we trust be profitable to the many of our readers who are seeking information, and the thoughts of kindred minds on the very important subject of the Christian conversion and edification of a large number of our neighbors.

our

Tracts.—The following well-approved, and known to be useful Tracts, have been lately published, for distribution, by the "P. E. Society for the Advancement of Christianity in South-Carolina," viz.:

On Confirmation, by Nelson.

Instructions to Candidates for Confirmation, by the same.

Catechism for ditto, from Comber.

Pastoral advice, Anonymous.

Christian Liberty, from the "Churchman."

Rights and Duties of Slave-holders, by Rev. Mr. Freeman.

It has also in the press,

A Tract on the Lord's Supper, by Bishop Thos. Wilson.

A Sermon on Future Punishment, by Dr. Dwight.

Christian Unity Necessary for the Conversion of the world; a Sermon, preached in St. Thomas' Church, New-York, Sunday evening, June 26, 1836, before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of

America. By Samuel Farmer Jarvis, D. D., Professor of Oriental Languages and Literature in Washington College, Hartford, Connecticut.—New-York; Wm. Osborne. pp. 50.

We have been promised an original notice, of this learned and valuable discourse, which reflects honor on the missionary society and the Church, but, in the mean time, invite to it attention, by the following, from the *Utica Gospel Messenger*: "This learned and highly interesting discourse places the subject of Christian union upon the right foundation. The principle involved is that scriptural, and because scriptural, that *sound* principle, of one faith, one Lord, one baptism, which gave the apostolic missions such success, and which till the disruptions of the fifth century carried onward the word of God, in that close harmony which, had it been preserved, would have spared the world from the angry strifes, the schisms and consequent heresies that have hindered the progress of the work of evangelizing the earth. The Divine Providence has permitted the obstruction, and no doubt for wise purposes. The day seems now approaching for a better understanding of the subject. To talk of the spread of Gospel truth independent of the Gospel Church, is to indulge in visions. The Church is right, the preacher is right in the position taken:—there can be no real and satisfactory union—no extended and permanent advancement of Christian truth over the darkness of Paganism and the frenzies of heresy, till we come to that one altar at which serves that one ministry appointed by Christ, in the simplicity of his doctrine.

We have read this sermon with great delight, and we hope and believe that the day will come when its views, its principles, its Christian temper, will pervade not only our own communion, but the whole land—the whole earth.

The notes attached to this discourse, and the preparation of which, we are informed, has delayed the publication, are of much interest and value:—if not always useful to the ordinary Christian, highly so to the more learned reader. We have no room at present for extracts, but we intend to give several. In the mean time we express the wish that all intelligent Churchmen would read this able discourse."

A Compendium of Christian Antiquities; being a brief view of the Orders, Rites, Laws, and Customs of the Ancient Church in the early ages. By the Rev. C. S. Henry, A. M. Philadelphia.

We have looked over this volume with great pleasure, and with the conviction that its author has conferred a valuable service on the Church and the public at large. Such a compilation was exceedingly needed. The voluminous and expensive work of Bingham, of which there is no American edition, was the only general treatise on the subject. Professor Henry has brought together in the compass of a moderate volume, a clear and comprehensive view of every thing most interesting and valuable in regard to the constitution, rites, ceremonies, &c., of the Christian Church in the primitive times. The standard work of Bingham has been relied on, for the most part as to facts and authorities, and followed in its general method; though not so exclusively as to prevent occasionally an independent reference and more frequently an independent exercise of judgment. Appended to the volume are three valua-

ble treatises from Bingham, one giving an historical view of the practice of lay baptism in the Church of England, another showing the difference between the practice of confession in the Primitive Church and that of auricular confession in the Church of Rome, and a third containing an historical account of the attempt made at the Reformation to revive the ancient discipline in regard to frequent communion. The work should be in the hands not only of clergymen and students for the ministry, but also of laymen and general readers who desire a judicious and trustworthy book of reference on the various and interesting topics embraced in this volume.—*Churchman*.

The work is for sale at Mr. A. E. Miller's.

POETRY.

FOR THE GOSPEL MESSENGER.

DECAY.

"We all do fade as a leaf."

"The Lord chastens those he loves." ISAIAH, lxiv.

How sad to think decay is stamp'd on all
Created things; and on *feelings* as well
As things! That even the firm earth, with all
It boasts of bright, and beautiful, and fair,
And useful too, bears the fatal impress,
Of "dust to dust!" Flow'rs bud, and bloom, and die!
Kings live, and reign, and fall! Empires rise,
Extend, and perish! Riches into man's
Expanded coffers, flow, then spread their wide
Wings, and "flee away" for ever! Pleasure's
Bright bubble floats upon the stream of time
A moment, and is gone! Beauty chains the
Gazer's eye, a few brief hours, and then, is
Shrouded in the cold, relentless grave! And
Fame's gay laurell'd wreath, scarce presses proud
Ambition's brow, before it withers, fades,
And crumbles! What a record of decay!
Yet there is one more melancholy still
From things *material* we can part, with
Only a momentary pang: but, those
Brighter portions of our existence; those
Springs of hope and joy; those sacred cords which
Are tun'd to happiness or wo, these too,
Alas! must perish. *Feelings grow old*, and
Tell the same tale of universal change!
We love, and are beloved, and affection's
Hallow'd chain is wound, in confidence, round
The friends that crowd the busy path of life;
And we think it links too firm to be rent
Asunder, by the touch of accident,
Or time. But, the spoiler comes, with his harsh
Instruments of death, and rudely bursts the
Fragile ties that bind us here, and we are
Left to feel *THEIR* places vacant by our
Side, who made our all of happiness!

Or,

Sadder still than this, a spoiler *worse than*
Death, creeps in upon our joys, and blights the
Smile of trusting love, and chills the heart's warm

Tide of tenderness, and leaves a *fiend* to
 Revel in the ruin'd scene of our past hopes!
Suspicion, jealous hate, distrust! What drops
 Of poison *they* mingle in life's purest
 Sweetest cup!

Oh Time, Time, Time! What may thine
 All-transforming influence resist? What
 May surmount thy desolating touch? The
 Holiest, the happiest, the brightest
 Scenes below, bear on their front, the same sad
 Record, "As a leaf, we *all* do fade!"

But,

Is there nothing on which *immutable*
 Is stamp'd? nothing that survives the shocks of
 Time, and circumstance and change? Yes! blessed
 Be God! to save us from despair, the soul:
 Immortal as HE who gave it birth, can
 Never die! nor life, nor death, nor earth, nor
 Heav'n itself, can its imperishable
 Destiny revoke. 'Tis *his own image*
 In the frame of man, who call'd it into
 Being.

Yet frail and evanescent as
 Our possessions prove, we cannot lose them
 Without some thought of anguish and regret.
 If but a rosebud we have worn, droops its
 Head and fades, we feel a sense of sadness
 That beauteous things *should perish!* Or if
 A flow'r die, which we with gentle care have
 Nurs'd, and from which we pluck'd each blade of grass
 That grew up near, to stop its vigorous
 Growth, that the well-prized plant might flourish in
 Uncheck'd loveliness, would we not grieve to
 Cast it from us! Or if some singing bird,
 Which from our hand its food receiv'd, which rais'd
 Its little head with joy at our approach,
 And turn'd its bright eye to meet our gaze, and
 Tun'd its sweet voice to notes of welcome, if
 It from its prison house should wander, more
 Pleas'd amid the world's cold, heartless throng to
 Range, than trust the fostering care of *one*
 Who loved it, would we not look upon its
 Empty cage in sorrow? Or when some dear
 Cherish'd friend languishes, and, "like a leaf
 Fades," and then falls into the tomb. Or when
 Estrangement takes the place of kind and warm
 Affection; and the averted eye, and
 Tone indifferent, whisper love's fond dream is
 O'er, and that some other idol has been
 Rais'd upon the *ruin'd altar* where our own
 Image stood, receiving daily homage.
 Would we not feel? We would! For nature bids
 Us weep when God afflicts. And when our God
 Afflicts, 'tis in mercy, to subdue, our
 Stubborn souls to sanctify, to bless!

When

Earthly joys wither and decay, and the
 Unseen worm, our "gourd" destroys, and when the
 "Broken reeds" of this world's comforters, snap
 As we lean for consolation on them
 In our wo, and when, as "in snapping they
 Pierce the heart" which seeks repose, we turn to

Him "on whom Archangels lean," and find in
His holy, changeless love, a refuge from
Despair!

Oh! let us lift from earth-born hopes
Our hearts and sympathies, and fix them on
That immortal bliss, which, Heaven alone can
Give, which like that Heav'n itself shall to all
Eternity endure!

EVA.

Charleston, June, 1837.

RELIGIOUS INTELLIGENCE.

Missionary Lecture for July.—The amount received in July was \$37.

Domestic and Foreign Missionary Society of the P. E. Church.—The proceedings of the Board, &c., is a pamphlet of 130 pages, containing many interesting particulars. These we have selected. "The Committee, in their last report, had the satisfaction of recording the contribution of Christ Church, Mobile, towards the Mission in Alabama. They are happy now to inform the Board, that a communication was, a short time since received from the rector of that Church, giving the gratifying information that its parish association pledges itself to furnish the funds necessary to support all the Missionaries in Alabama." "It is a fact worthy of notice, that one single cent a week from each member of the Protestant Episcopal Church in the United States, would produce the immense sum of \$300,000; more than three times the amount of all the moneys now collected for missions of every kind in the Church in this country." "The Rev. Mr. Boone has been desired, as opportunity shall permit, to visit a few of the principal Churches, on his way from South-Carolina to Boston, where he will probably embark for China, about the end of the present month." "The diocese of South-Carolina has, in one year, increased its contributions for this object, from the rate of \$1,500 to near \$4,000, the larger part of which is from regular offerings, besides furnishing a further sum of \$1,400 for the objects of the China Mission." There are, it is believed, "at least 25 white Missionaries, with their families and other laborers, in Western Africa, many of whom have endured the climate for several years. The work is better understood, and native labourers are in training. Hundreds of natives are professed disciples of Christ, 6 or 700 of whom, under the care of the Church Missionary Society, whose weekly congregations average 3,000. There is thus, much encouragement to believe that God is now preparing his people as instruments for accomplishing his promise to Africa."

In our last, we gave the items for *domestic* missions. Those for foreign are as follows: New-York, \$4,781; Pennsylvania, \$4,026; South-Carolina, \$3,737; Virginia, \$3,583; Massachusetts, \$1,716, &c.

The following has been issued:

"To the Members of the Protestant Episcopal Church in the United States,

Dear Brethren,—I address you by order and in behalf of the Committee for Domestic Missions. It is now nearly two years since the Church, in her legislative capacity acknowledged her missionary cha-

racter, and urged her members to meet the responsibilities of their holy calling. The wisdom of that proceeding commended it to general favor; and, through the gracious influences of the holy Ghost, a much greater degree of the missionary spirit has since prevailed. The Committee charged with the Domestic Missionary work, entered upon it with reliance upon the ability and the willingness of the Church to sustain them: and, in that faith which looks to God to move the hearts of his people to meet the claims of this holy cause, they have gone on gradually enlarging the sphere of their operations till the present season. They have now nearly sixty missionaries and teachers in their employ, who, by the blessing of God, are doing much in establishing and nurturing the Church, and in giving permanence to the institutions of the Gospel, in the remote parts of our country. But from every quarter the call comes for more laborers. The Missionary Bishop, and several of the Bishops of the western and south-western dioceses are requesting the appointment of additional missionaries, and have in a number of cases nominated clergymen who are ready to go. The Committee appeal to the members of the Church, for the means necessary to sustain those already appointed, and to enable them to appoint more. To retain in their employ the present number, the department ought to receive about \$25,000 the present year; and the sum of \$35,000 is necessary, to enable them to send out the additional number whose services can probably be obtained. But while the claims of our Domestic Missions are so urgent, and the opportunities of extending their benefits so numerous, the Committee are pained to be obliged to announce to the Church that they shall be compelled to refuse the most pressing applications for aid, and to recall a large number of their missionaries, *unless there is a very great increase of contributions to their funds*. For the last two months, their receipts have not been equal to one half their expenditures; and the sum now in their treasury is only sufficient to pay the salaries which fell due on the first of this month. The painful result to which such a state of things will lead, is obvious. Shall it continue? Will the members of this Church, under a sense of the mercies they are enjoying, and of the obligations of the baptismal covenant, suffer the domestic missionary work to be retarded? The Committee trust that such an event will not happen; that the members of the Church have only to know the wants of this part of the field, and their faithful prayers will be offered, and a portion of their worldly substance cheerfully contributed for the relief of those wants. With earnest prayer, dear brethren, that this call upon you for aid, will be met by all giving, each according to his ability, and as God hath blessed him. I remain, very respectfully and truly, your servant and brother in Christ,

JAMES D. CARDER,

Sec'y. and General Agent of the Committee for Domestic Missions.

P. S. Contributions from parishes or individuals, may be transmitted to James Swords, Esq., Treasurer, No. 8 Wall-street, New-York, or to any of the Receiving Agents.

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Mississippi.—The Convention met, May 3 and 4, present, 3 clergymen, 8 laymen. Resolutions were passed, to invite the services of Bishop

Otey, approbatory of the South-western Episcopal College, the "Episcopalian" paper, and the employment of missionaries, and for revising the constitution.

Illinois.—The Convention met May 16 and 17, present, the bishop, 6 of the clergy, and 4 of the laity. The bishop's address was delivered, reports read from six parishes, and other ordinary business attended to.

Virginia.—From the Journal of the Convention, May 17-19, just received, we learn, the bishop, assistant bishop, 48 clergymen, and 38 laymen, attended. Whole number of clergy is 73. In his address, the assistant bishop says, "On communicating to Bishop Moore my intention to decline any parochial charge in future, and requesting his advice as to the best disposal of my time, he expressed a wish that I would, hereafter, consider the whole diocese as the field of my labors, leaving it to himself, of course, to revisit, as he might think proper, any of those parts most convenient to him. On examining this extensive field, by such lights as my previous experience afforded, I found that to visit each congregation in the diocese, and perform the episcopal duties required, will occupy about twelve months of uninterrupted travelling and preaching. Of course, to visit one half of the diocese each year, will occupy six months, besides those occasional visits which particular places may call for, and which may require two months more, leaving only four months for those private studies which are impracticable during public service, but which are indispensable to prepare the mind for the right discharge of the very high and responsible duties of the Episcopate. It is my purpose, by God's blessing, to adopt this course for the future, and the congregations may henceforward expect an episcopal visit every other year, while God shall give me ability to perform the service." The following was passed: "Whereas there is at present no institution of learning under the care of the Episcopal Church in this diocese, and whereas, the sons of our Episcopal families are too often entrusted to local and irresponsible schools, which are either sectarian in their character, or totally unorganized and desultory in their operations,—Therefore, *Resolved*, That it is highly essential to the interests of this diocese, that one or more institutions be established within its precincts, of an Episcopal character. That a committee of five individuals, friendly to this object, be appointed by this Convention, whose duty it shall be to devise and mature the best means for carrying the object of this resolution into effect—the result of their proceedings to be reported to the ensuing Convention of this diocese." Also, these resolutions: "1. That the desecration of the Sabbath has become a sin of such magnitude, and is so rapidly increasing, as to create just alarm, and call for new and vigorous efforts to arrest it. 2. That as the Christian Church must be the leading instrument in reformation, she is called upon, at this time, solemnly to remonstrate against the profanation of the Sabbath, by her members. 3. That, in the judgment of this Convention, to journey, visit the Post-Office, transact any secular business, or make or receive social visits on the Sabbath, is a violation of that day, which we are commanded to keep holy. 4. That it is the duty of all the mem-

bers of our communion, to exert their influence against that most extensive, systematic, legalized and alarming profanation of the Sabbath, of comparatively recent origin, by steamboats, rail-roads and canals." Various Canons were adopted, on Ministers conversing with those who apply for communion and admonishing or suspending offenders, and recommending family worship; instruction of the household in religion, and attendance on public worship. As no religious body in Virginia can obtain an act of incorporation, the Convention, to secure their funds, applied to a corporate body in Maryland, but the court, in that state, decided against the application.

North-Carolina.—Continued from our last number, page 160. The Bishop says, "I have remarked, with peculiar satisfaction, an increased attention to the duty of catechetical instruction. Brethren, may you become doubly diligent in this matter. Upon your fidelity here depend, far more than we are apt to imagine, the preservation of truth, the prosperity of the Church, and the salvation of souls. An interesting work has recently been republished in this country, by the Bishop of New-Jersey, upon this subject, which I would earnestly recommend to the clergy and parents of my diocese." "While we look around with dismay upon the ruin of our earthly things, it may be well to recollect, that an inordinate love of these things was our *sin*—and that the manner in which we receive the correction, will probably measure the extent and proportion of our suffering. If like David, we arise in the midst of our distress, and prepare ourselves and go into the temple of the Lord to worship *Him*, whose claims, amid the seductions of time and sense, we had forgotten—if we turn from these dumb idols, this absorbing pursuit of worldly vanities, and seek first the kingdom of God, the period of our suffering may be short. But if we refuse to acknowledge the hand of the Lord God omnipotent in our troubles, refuse to give up ourselves to his service, but plead these very troubles in excuse for thinking and acting only for *self*, we may expect a continuance of them, in a more fearful and aggravated form. Beloved brethren, may you be wise—may you duly consider these things, and by God's grace come to a better mind; fly to him for relief, who hath in his wisdom and mercy, brought distress upon you." A rector reports that, "he has himself undertaken, as a substitute for the Sunday-school, the catechetical instruction of the youth of his congregation." We like this resuming of pastoral catechising, but we trust its suspension has not been common. The Sunday-school is, at best, an auxiliary to it, and if one must be discontinued, let it not be the *principal*, the ancient, the divinely appointed mode of feeding the lambs of the flock. In several Churches, the ministerial catechising goes on as usual, as it did long before Sunday-schools were instituted. But the latter were introduced, and are kept up for the benefit of neglected children, not of the flock, and for furnishing means of improvement to the children of the flock *additional* to the domestic and pastoral teaching.

Third Missionary to China.—The Rev. Wm. J. Boone visited Burlington, and preached, by request of the Rector, in St. Mary's Church, in that city, on Tuesday evening, 13th June. His clear and simple

statement, of the plan and expectations of his mission, (remarks the Missionary paper) gave great satisfaction. He and Mrs. Boone earnestly desire the prayers of the Church, for a blessing on the work to which they seem to have devoted themselves, in the spirit of primitive self-sacrifice. He sailed on the 8th July from Boston for Canton. On the 22d June, at a meeting, he addressed the audience on the inducements and facilities of the mission. The meeting was also addressed by the Rev. Dr. Milnor; and the Rev. Mr. Vaughn delivered the instructions of the Foreign Committee. A second meeting was held on the 2d July, which was addressed by the Rev. Dr. Wainwright.

The present state of our Country.—Well says the Southern Churchman, "it is not to be expected that the Almighty should suffer such a state of things to exist, as have, during the last few years, been weighing like an incubus upon the morality and piety of the country. The Lord is our God, and if we will not obey his will, and walk in his laws which he hath set before us, he will bring us into submission by the rod, and with fury poured out, will he reign over us. It was thus in times past he dealt with Israel. Through every part of the country we have heard of the worldliness pervading the community. Wealth is the presiding God, and to it every heart yields its homage. This country is the temple of mammon, and he who lives here cannot but be more or less under the power of sympathy, nor fail to yield to the bewitching sorcery of wealth. As a nation we have greatly sinned. Our representatives in Congress have legislated on the sacred day of the Lord, and set an example of violation to the country. And it is a circumstance that deserves to be seriously considered, that the session of Congress which, by legislation, disregarded the Sabbath, and compelled thousands through the country to violate it, was that on which began those difficulties that have resulted in our present distress."

Systematic Charity.—At the late Virginia Convention, there was an animated discussion, in relation to the recommendation of some general plan of systematic charity for the diocese, much complaint being made of the multiplied calls of agents for different objects to which the parishes have been subjected.

Naming of Churches.—It is from an early date, that the names of the most eminent Scripture saints have been applied to churches. To such designations the dissenters from the Church of England objected, though their Churches, by a sort of tacit consent, and in one instance that we know of, formally, (viz., Edwards' Church, in Massachusetts,) have been named after contemporary, or but lately deceased saints. We trust our Church will adhere to the old system, and not take up *that* to which we have just alluded. Lately we have heard, we must say with regret, of one of our newly erected chapels having been named after a prominent most excellent individual of our Church. We ask leave to say "*obeta principii.*"

Obituary Notice.

Departed this life, on the 21st JUNE, MISS JOANNA SEPTIMA DAWSON. Through parental solicitude, the mind of this lady was early impressed with the great truths of the Christian Religion: Thus educated in childhood, as she advanced in years, the subject was frequently presented to her contemplation, and the reflections of a superior intellect, aided by no ordinary culture, confirmed her convictions that the Bible was the book of God. She assumed in confirmation, the vows made for her in baptism; and for many years prior to her decease was a regular communicant of our Church. Understanding its principles, she greatly valued the high privilege of being one of its members. It is probable that with the feeling common to humanity, she was strongly prompted to love that Church, whose institutions her fathers revered and cherished. Strong as are the links with which such associations rivet the human affections, they could not have bound a mind like her's to error; a holier feeling actuated her. She loved our Church, with the enlarged views and convictions of one who, loving the Gospel of the Saviour, loved also his institutions; and she rejected, as a spurious charity, that principle which bids us believe that things opposite are consistent, and that error, springing from well-meaning minds, ought to be assimilated with truth. With St. Paul she looked upon "the Church of the living God," as "the pillar and ground of the truth." Through life, many were the afflictions with which God, in his goodness, had visited her; but we have great reason to hope, that these trials were sent as mercies, intended gradually to wean her from earth and its affections; to prepare her to be "absent from the body," and "present with her Lord." Conscious, from experience, that man's days were few, and full of trouble, she was keenly alive to the woes of humanity. She seemed ever to remember, that she was the professed disciple of Him who went about doing good; who wept with those that wept, and, as man's ministering angel, imparted his religion of peace and good will, at the bedside of suffering and affliction. She valued no sacrifice, so as she could but alleviate one pang of the wretched, or remove one anxiety from the heart of the dying. It is not without foundation thought, that she imbibed the disease which resulted in death, whilst paying the last duties of affection at the death-bed of a relative, in the month of September last. Within a few days after, she was attacked with the pestilence that then hung our city in mourning. By the blessing of God upon the exertions of her skillful physicians, she was, for a time, rescued from the grave: the arrow of disease was indeed extracted, but it left a poison too subtle to be neutralized. After months of suffering, and which, we trust and believe, to her, were months of christian experience, she has fallen in the midst of life, loved, honored and cherished, by numerous friends and relatives. She has sunk to her everlasting rest, firm in her faith, and confidence in her Saviour's promises, "no more a stranger and a foreigner, but a fellow-citizen of the saints, and of the household of God." Oh, how lovely is the Christian's death-bed! it is like the departing glories of the day, mellowed by the beautiful tints of sunset, amid the calm and tranquillity of an evening close.

You, her companions, who witnessed her last days; you who knew her hopes, and her humility; you who saw death disrobed of his terrors, and beheld the triumphs of the cross, illustrated in the death of a believer; remember—you also must meet your God; and whilst you give thanks for all his faithful servants "who have departed this life in his faith and fear," and whilst you have been taught *how a Christian can die*, oh look unto Jesus, "the author and finisher of our faith," and be instructed *how a Christian must die*.

Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina.—The Librarian reports the following donation of Books and Tracts, from the Rev. F. Delavaux, viz, 16 New Testaments (English bound), 8 Bibles (ditto), and a large number of very useful and instructive Tracts, from the press of the Messrs. Rivingtons, London. Also, from Messrs. Swords, Stanford & Co., viz., "Indian Prayer-book," or the Book of Common Prayer, translated in the language of the Six Nations of Indians, &c.

CALENDAR FOR AUGUST.

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| 6. 11th Sunday after Trinity. | 24. St. Bartholomew. |
| 13. 12th Sunday after Trinity. | 27. 14th Sunday after Trinity. |
| 20. 13th Sunday after Trinity. | |

ERRATA.

Page 132, line 2 from the bottom, for "once," read one.
Page 145, line 12 from top, for "countries," read centres.

☞ An interesting article on the "Huguenots," came too late for the present number.